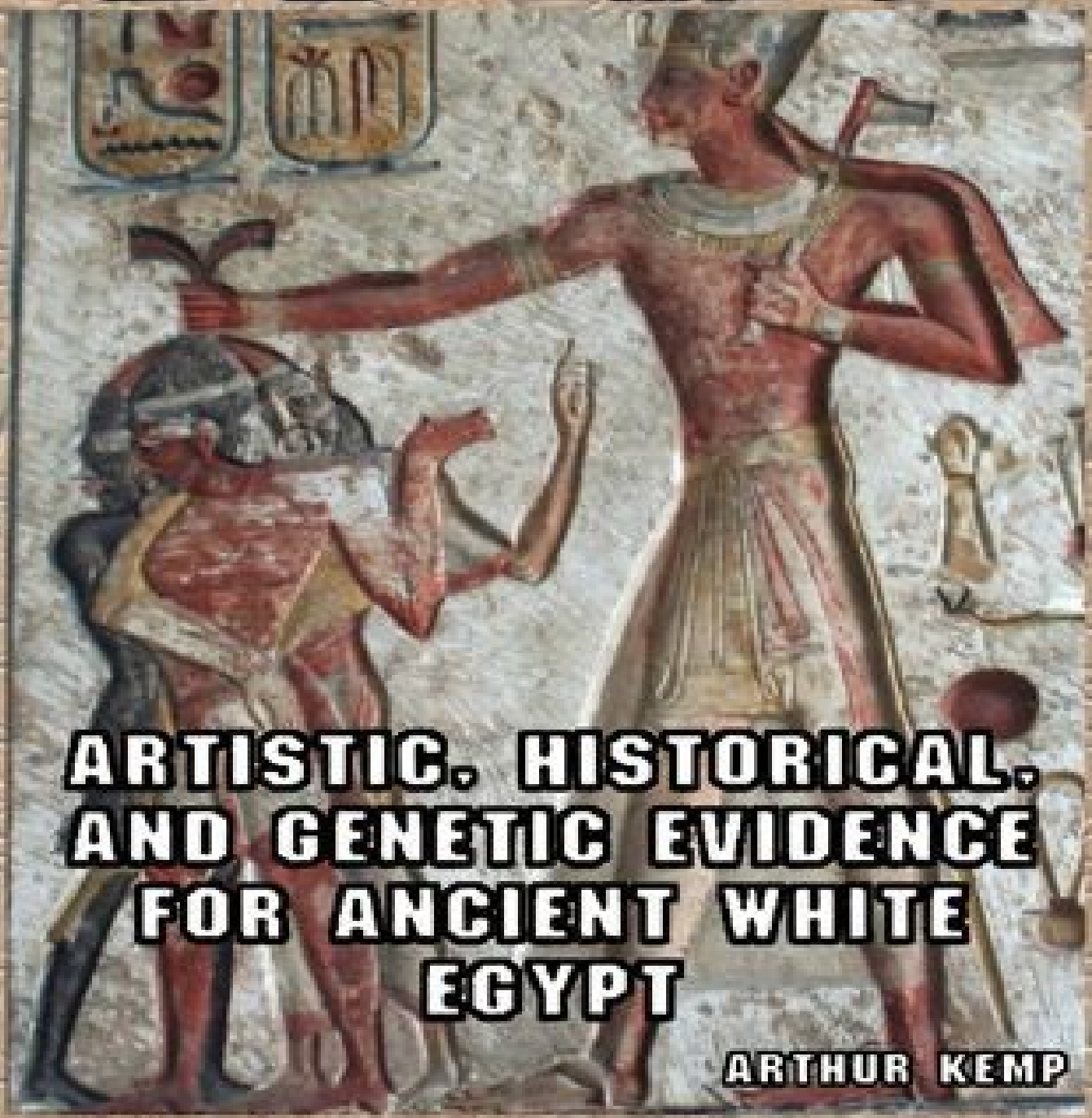
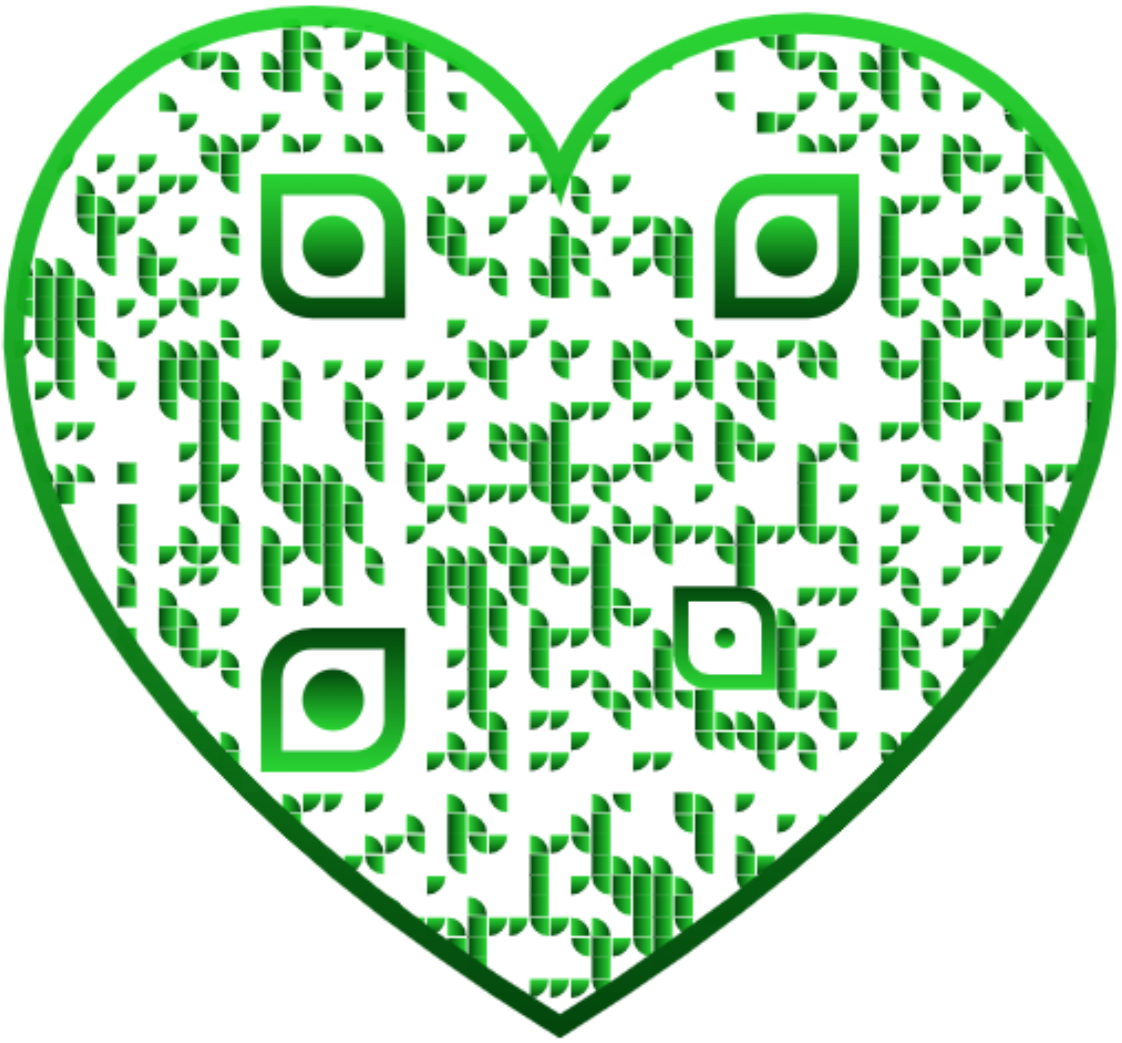
THE CHILDREN OF RA



ARTISTIC, HISTORICAL, AND GENETIC EVIDENCE FOR ANCIENT WHITE EGYPT

ARTHUR KEMP



THE CHILDREN OF RA

ARTISTIC, HISTORICAL, AND GENETIC EVIDENCE FOR ANCIENT WHITE EGYPT

By Arthur Kemp B.A. (Pol. Sci., Intl. Pol., Pub. Admin.)

Ostara Publications

The Children of Ra: Artistic, Historical and Genetic Evidence for Ancient White Egypt

By Arthur Kemp

Ostara Publications © 2012

Other books by Arthur Kemp
March of the Titans: The Complete History of the White Race
The Immigration Invasion: How Third World Immigration is Destroying the First World and What Must be Done to Stop it
Jihad: Islam's 1,300 Year War on Western Civilization
Four Flags: History, DNA and the Right to Existence of the Indigenous People of Britain
Folk and Nation – Underpinning the Ethnostate
The Lie of Apartheid and other true stories from Southern Africa
Victory or Violence: The Story of the AWB of South Africa

All available from Ostara Publications

www.ostarapublications.com

Ramesses II

Contents

Chapter 1. Introduction
Chapter 2. Timeline of Ancient Egypt
Chapter 3. The Origins of the Ancient Egyptians
Chapter 4. *Ginger*—the Oldest Mummy
Chapter 5. Statues and Paintings—the Artistic Evidence
Chapter 6. Faces of the Dead—Mummies
Chapter 7. The Nine Bows—the Enemies of Egypt among Tutankhamun's Treasure
Chapter 8. Writing on the Wall—Other Races as Portrayed in Egyptian Art
Chapter 9. Nubian Pharaohs—the End of Ancient Egypt
Chapter 10. Carved in Stone—Egyptian Writings about Their Enemies
Chapter 11. DNA—the Truth Leaks Out
Chapter 12. Conclusion

Chapter 1. Introduction

"There can be no doubt that the Colchians are an Egyptian race . . . My own conjectures were founded, first, on the fact that they are black-skinned and have woolly hair . . ." *The Histories,* Book II (Euterpe), by Herodotus.

Herodotus's famous quote about black-skinned and woolly-haired Egyptians is one of the more commonly-used "arguments" one will hear when doing research about the racial origins of the ancient Egyptians.

Herodotus, known as the "father of history" for his ground-breaking historical work, *The Histories,* written between the years 450 and 420 BC, explained how he travelled to Egypt for those personal observations.

For many years, scholars believed that the ancient Egyptians—those who presided over the building of the Great Pyramids and other monuments of that civilization—were either Arabic or Semitic in origin.

For example, French historian Constantin-François Chasseboeuf (1757–1820), writing in his work *Principes Physiques de la Morale, Déduits de l'Organisation de l'Homme et de l'Univers,* said that the "Copts are the proper representatives of the Ancient Egyptians" due to their "jaundiced and fumed skin, which is neither Greek nor Arab, their full faces, their puffy eyes, their crushed noses, and their thick lips."

Other scholars of the Middle Ages attempted to explain the origin of ancient Egyptians by suggesting that they were the descendants of the "children of Ham."

This view held sway until the advent of the "Dynastic Race" theory, whose leading proponent was British Egyptologist Sir William Matthew Flinders Petrie (1853–1942). Petrie conducted the first proper scientific and forensic examination of artwork, mummies, and inscriptions from Ancient

Egypt, concluding that there were at least three different races present in Egypt: Caucasian, Semitic, and Nubian (African). Furthermore, he said, the historical evidence indicated that the first proper civilization in Egypt had been the result of an invasion of a founding Caucasian race (what he called the "Dynastic Race"), from the north, and specifically from Mesopotamia.

Sir William Matthew Flinders Petrie.

This theory fit the timing of the rise of both Mesopotamian and Egyptian civilizations, and explained a number of cultural similarities between the two, such as pictographic writing and (at first) the building of step-pyramids.

Petrie's explanation, backed by notes, photographs, and evidence (today kept in the archives of the Petrie Museum of Egyptology at University College, London), was so convincing that it became the standard theory for the origin of the ancient Egyptians right up to the 1950s and 1960s.

With the rise of African nationalism after World War II, and the subsequent decolonization of the Third World, Afrocentrists laid claim to Egypt. In particular, the Senegalese writer Cheikh Anta Diop produced several works which claimed that the Egyptians were in fact "black Africans." Other Afrocentrists chimed in, including the Cornell University academic Martin Bernal. The latter faced fierce opposition from Mary Lefkowitz at Wellesley College, and these two individuals dominated the debate, at least in the US, for many decades.

The Afrocentric view has come to be more widely accepted, mostly because of the active connivance of ill-informed mass media outlets who all too often have accepted portrayals of ancient Egyptian society as black without doing any serious research into the topic.

As such, "Black History" exhibits and celebrations nowadays almost all make the claim that ancient Egypt was black in origin, and, seemingly, no one dares question this for fear of "giving offense."

So was ancient Egypt black, as the modern Afrocentrists would have the world believe? The images, text, and DNA data contained in this book should, the author believes, provide the answer.

Chapter 2. Timeline of Ancient Egypt

The third century BC Egyptian priest Manetho grouped the line of pharaohs into thirty dynasties, and this system of classification is still to the present day largely adhered to by academics.

While it is easy to get lost in the minutiae of individual pharaohs and dynasties, the most important issue for any observer to remember is that the lower the dynasty number, the more "pure Egyptian" that dynasty was. This is so because the later the dynasty, the more "plural" or heterogeneous Egyptian society had become.

Modern dating methods have allowed for an accurate timeline of the development of ancient Egyptian history. It is important to have a basic understanding of this outline, as it has significant bearing upon the racial composition of the population.

In this regard, it is also important to have a grasp of the geographical setting of ancient Egypt. At the time of the Age of Pyramids (the Old Kingdom), Egypt's borders were ill-defined, but the pharaohs' rule extended deep into the south of what is today the Sudan. This was the land of Kush, or Nubia, which was to feature so significantly in Egyptian history—and was the origin of the sub-Saharan African population.

Pre-Dynastic Period 6000 BC–3150 BC

The earliest settlements in Egypt were during the Neolithic era, around 6000 BC. This period is marked by the appearance of distinct cultures, known as the Badarian and Naqada eras.

The Badarians were identified by Petrie as the bringers of Mesopotamian culture to Egypt, and the earliest instance of pictographic writing, or hieroglyphs, dates from this period (around 3,200 BC).

The Badarian culture was concentrated in the north of present-day Egypt, and the Naqada in the south.

Early Dynastic Period 3000 BC–2686 BC

• First Dynasty (c. 3050–2890 BC)

• Second Dynasty (2890–2686 BC)

The Palette of Narmer, which depicts the Pharaoh Menes striking down a Semitic-looking enemy.

Around the year 3150 BC, Egypt was unified under a king by the name of Menes, or Narmer. The early dynastic period included the first two dynasties, and the pharaoh Hor-Aha is recorded as the first king of the first dynasty.

By the end of the second dynasty, Egyptian society had stabilized to the point where historians formally classified the next phase as the "Old Kingdom."

Old Kingdom 2686 BC–2181 BC

• Third Dynasty (2686–2613 BC)

• Fourth Dynasty (2613–2498 BC)

• Fifth Dynasty (2498–2345 BC)

• Sixth Dynasty (2345–2181 BC)

The Old Kingdom encompassed the third to the sixth dynasties (although some historians include the seventh and eighth as well).

During this period, Memphis was established as the capital of Egypt and the first step-pyramid, at Saqqara, was built for Pharaoh Zoser of the Third Dynasty.

Around the year 2560 BC, Pharaoh Khufu, or Cheops, completed the Great Pyramid of Giza, which is today the most famous of all Egyptian pyramids and which was the tallest manmade structure on earth for nearly four thousand years. Shortly after the Giza pyramid was built, the equally famous Sphinx was constructed in its near vicinity.

First Intermediate Period 2181 BC–1991 BC

• Seventh Dynasty (2181–2160 BC)

• Eighth Dynasty (2181–2160 BC)

• Ninth Dynasty (2160–2130 BC)

• Tenth Dynasty (2130–2040 BC)

• Eleventh Dynasty (2134–1991 BC)

The Old Kingdom came to an end in a series of civil wars and factional breakaways from the central authority, leading to the first intermediate period. This lasted until 2055 BC, when one of the local princes, Nebhepetre Mentuhotep II, subdued all rivals and reunited Egypt. Significantly, he also reconquered Nubia in the far south (today called the Sudan), which had gained its independence during the breakup of the Old Kingdom.

The reunification of Egypt is marked by the advent of the Middle Kingdom.

The Middle Kingdom 2055 BC–1650 BC

• Eleventh Dynasty (Reconquered Egypt) (2134–1991 BC)

• Twelfth Dynasty (1991–1803 BC)

• Thirteenth Dynasty (1803–1649 BC)

• Fourteenth Dynasty (Hyksos rulers, hence overlapped with Thirteenth Dynasty, 1705–1690 BC)

The Middle Kingdom encompasses the eleventh through the fourteenth dynasties, although some historians put the thirteenth and fourteenth into the next intermediate period.

The Middle Kingdom was marked by cultural achievements, not by great building efforts. Most of the pharaohs' time was absorbed in fighting border wars with numerous enemies, and it was during this period that the great invasions of Nubia were conducted by the famous Pharaoh Sesostris III (also known as Senusret III).

The last great ruler of the Middle Kingdom, Amenemhet III, allowed Semitic settlers to enter the Upper Nile Delta to provide labor, and this marked the start of a large-scale Semitic influx into Egypt.

The first Egyptian pyramid at Saqqara.

Their numbers grew, and aided by an outside invasion (the Hyksos), brought an end to the Middle Kingdom.

Second Intermediate Period 1785 BC–1550 BC

• Fifteenth Dynasty (1674–1535 BC)

• Sixteenth Dynasty ("Hyksos" era dynasty 1660–1600 BC)

• Seventeenth Dynasty (1650–1549 BC)

Around the year 1785 BC, the Semites which Amenemhat III had allowed to settle in the Nile Delta had grown in numbers to the point where they were able to seize control of the eastern Delta town of Avaris and its surrounding area.

The pharaoh's court was forced to retreat south to Thebes, where the Egyptians were treated as subject peoples and forced to pay tribute. The usurpers were assisted by an outside invasion of Semites, and came to be known as the "Hyksos" (or "foreign rulers" in Egyptian).

The Hyksos took on Egyptian culture and, in the art and culture of the time, portrayed themselves as pharaohs.

The real Egyptians, in the meantime, came under further pressure from the south. The black Africans from Kush were allied to the Semites in the north, and waged relentless war against the Egyptians at Thebes.

Finally, the pharaohs Seqenenre Tao II and Kamose defeated the Nubians after a thirty-year war which ended in 1555 BC.

The next pharaoh, Ahmose I, launched a military campaign against the Hyksos in the north, and finally drove the Semites out, leading to the establishment of the Third Kingdom.

The most significant effect of the second intermediate period was the addition of Semitic and Nubian population elements to Egyptian society, which was the inevitable result of foreign occupation and invasion.

The New Kingdom 1570 BC—1069 BC

- Eighteenth Dynasty (1549–1292 BC)
- Nineteenth Dynasty (1292–1186 BC)
- Twentieth Dynasty (1186–1069 BC)

The expulsion of the Hyksos persuaded the pharaohs to embark on a new set of military campaigns against their enemies. Under the great Ramesses kings (II and III), major wars were waged against the neighboring Semites and Nubians. It was during this era that the Egyptian empire reached its greatest geographical height, and included many of the lands today known as the Sinai, Palestine, Israel, parts of Syria, and as far north as southern Turkey.

To the south, Egyptian rule extended deep into the present-day Sudan and included much of the Red Sea coastline.

During this time the tombs of the famous "Valley of Kings" were built to replace the older tradition of pyramid entombment. More notable pharaohs of this age included Hatshepsut (the famous female pharaoh), Akhenaten, Tutankhamun, Tuthmose, and of course, the two Ramesses kings.

This was however to be the last "great" era of Egyptian power, and after the death of Ramesses III, the New Kingdom went into steady decline.

The reason for this decline—the vanishing through physical integration of the original Egyptian people under Semitic and Nubian newcomers, is a major part of the subject of this book.

Suffice to say here in this timeline overview, that the New Kingdom split into differing segments at the end of the twentieth dynasty, and shortly thereafter, Egypt was once again invaded by outsiders who easily conquered the by-now thoroughly mixed-race population.

Third Intermediate Period

- Twenty-first Dynasty (1069–945 BC)
- Twenty-second Dynasty (945–720 BC)
- Twenty-third Dynasty (837–728 BC)
- Twenty-fourth Dynasty (732–720 BC)
- Twenty-fifth Dynasty (732–656 BC)

The first pharaoh of the third intermediate period, Smendes, came from south Egypt but his origin is uncertain. Some historians claim he was one of the "Libyans" (an ill-defined group who were always portrayed in Egyptian art as particularly Caucasian-looking).

None of this is certain, but what can be said for sure is large numbers of these "Libyans" settled in the western Delta and were powerful enough to break away into their own kingdom around the year 945 BC. At the same time, the rest of Egypt fractured into different ethnically-based component kingdoms.

The Great Pyramids of Giza.

In 727 BC, the Nubian king Piye invaded Egypt from the south, and established the twenty-fifth dynasty. This era was the first genuinely black African rule in Egypt, and although the twenty-fifth dynasty is counted as part of the historical line of rulers of Egypt, it had no links at all with the earlier kings of that land.

The twenty-fifth dynasty, then, marks the complete and final break in ancient Egyptian history with the post-Pharaonic era. This dynasty came to an abrupt end when Egypt was invaded by the Assyrians.

Late Period 672 BC–332 BC

• Twenty-sixth Dynasty (655–525 BC)

• Twenty-seventh Dynasty (525–404 BC)

• Twenty-eighth Dynasty (404–398 BC)

• Twenty-ninth Dynasty (398–380 BC)

• Thirtieth Dynasty (380–343 BC)

• Thirty-first Dynasty (343–332 BC—Last Persian kings, often not recognized in historical accounts.)

The Assyrians easily conquered the Nubian rulers of Egypt (which in itself was an indication of how weak the Egyptians had become that they were unable to resist the African invaders) and set up the twenty-sixth dynasty.

Egypt then was overrun by the Persians under Cambyses II in 525 BC, and remained under

loose Persian rule until 332 BC, when the country was handed over to the Macedonian Alexander the Great's armies after his victories in Persia.

Ptolemaic Period 332 BC–30 BC

Upon Alexander the Great's death, one of his generals, Ptolemy, was given Egypt to administer. This was the start of the Ptolemaic period of Egyptian history, which ended with the famous Cleopatra IV's suicide in 30 BC after her intervention in the Roman civil wars.

Although there is a popular perception that Cleopatra and her dynasty were Egyptians, their families and the Ptolemaic ruling class all came from Macedonia in northern Greece, and hence bear no direct relation to the ancient Egyptians.

After 30 BC, Egypt became a Roman province, and in 395 AD was given to the Eastern Roman Empire to administer. It was from this time that the Coptic Christians date, as Egypt became one of the first countries to be established as a Christian state.

This Christian Egyptian culture was almost entirely extinguished in 642 AD when Muslim armies from Saudi Arabia captured Egypt and turned it into part of the Islamic Caliphate. By this time, ancient Egypt had long since vanished in the sands of the desert.

Overview

Thus it can be seen that in the approximately 2,200 years of history which can properly be termed "ancient Egyptian," the land of Egypt passed though the hands of a large number of different peoples.

Who these people were is the subject of the rest of this book, because once that is established, the debate over their racial origins can be settled once and for all.

Chapter 3. The Origins of the Ancient Egyptians

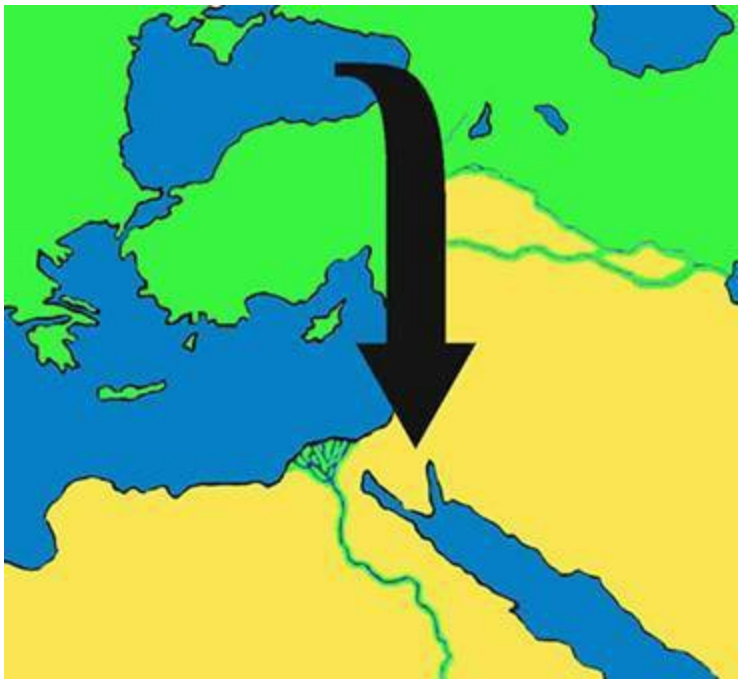
Flinders Petrie postulated that the original torchbearers of Egyptian civilization had come from Mesopotamia.

This is an appealing theory, mainly because it provides an explanation for hieroglyphs, or the written language of ancient Egypt.

The earliest pictographic writing from Mesopotamia was the Sumerian script which dates from the thirty-first century BC. If the Sumerians did indeed bring civilization to the Nile Delta, it would follow that their written language would lay the basis for hieroglyphs. Not surprisingly, there is at first glance, a remarkable visual similarity between Sumerian and hieroglyphics.

The explanation of a north to south movement of people is also given credence by the appearance of the "bull worship culture" which was prevalent among the peoples who lived around the Black Sea, and which spread out from that region after the great flood of 5600 BC.

The "bull worship" culture spread to the city of Çatal Hüyük, located in present-day southern Turkey, where major temples were dedicated to the cult.



Migratory path of people and culture following the inundation of the Black Sea by rising sea levels, 5600 BC.

Çatal Hüyük bull horn cult from Turkey, nearer to the Black Sea 6,500 BC (a reconstruction).

Bull horn artifacts recovered from Çatal Hüyük and on display at the Museum of Anatolian Civilizations in Ankara.

The bull horn cult in Egypt: the remains of the outer wall of the **Saqqara Tomb 3504** *of the Pharaoh Uadji of the Second Dynasty (2770–2650 BC).*

The bull worship culture was transferred straight to Egypt, and can be found at the facade of tomb 3504 at Saqqara, where a temple arrangement almost identical to that of Çatal Hüyük was found.

Given these cultural similarities, the most likely explanation for the flowering of Egyptian civilization around the year 3000 BC does therefore appear to be an invasion from the north.

Who were these people “from the north?” The oldest mummy from Egypt provides a clue in this regard.

Chapter 4. *Ginger*—the Oldest Mummy

The oldest preserved human bodies from Egypt are known as the Gebelein predynastic mummies, and are a set of six naturally mummified bodies which date from around 3400 BC—or the Predynastic period.

They were excavated by an English Egyptologist, E. A. Wallis Budge, and given to the British Museum in London, where at least one has always been on public display since 1901.

A close-up of the head of the first Gebelein mummy, Ginger, showing the blond-red hair.

Ginger, the first of the Gebelein mummies to be excavated, as displayed at the British Museum in London.

The first body is the most famous, and has been on display the longest. The skeletal structure and skull shape are obviously Caucasian, but it is the surviving hair which makes the mummy's racial origins clear: it still has tufts of blond-red hair, and was nicknamed "Ginger" as a result. The political and racial implications of this nickname proved too much for the politically correct curators of the British Museum, and in 2004 it was formally announced that this name would no longer be used to describe the body.

The other five mummies are rarely seen in public, and only once, in 1987, was "Ginger" replaced by a female mummy for display purposes. This mummy was instantly dubbed "Gingerella" even though the body had long, straight brown hair. One other of the Gebelein mummies still has hair, which is also straight and brown.

The Gebelein mummies therefore indicate that there was a significant "Caucasian,"—or white, and indeed even Nordic, presence in pre-Dynastic Egypt.

They are devastating evidence in favor of Petrie's theory.

Gingerella, the only other Gebelein mummy to have been put briefly on display in 1987. She has long, straight brown hair.

Chapter 5. Statues and Paintings—the Artistic Evidence

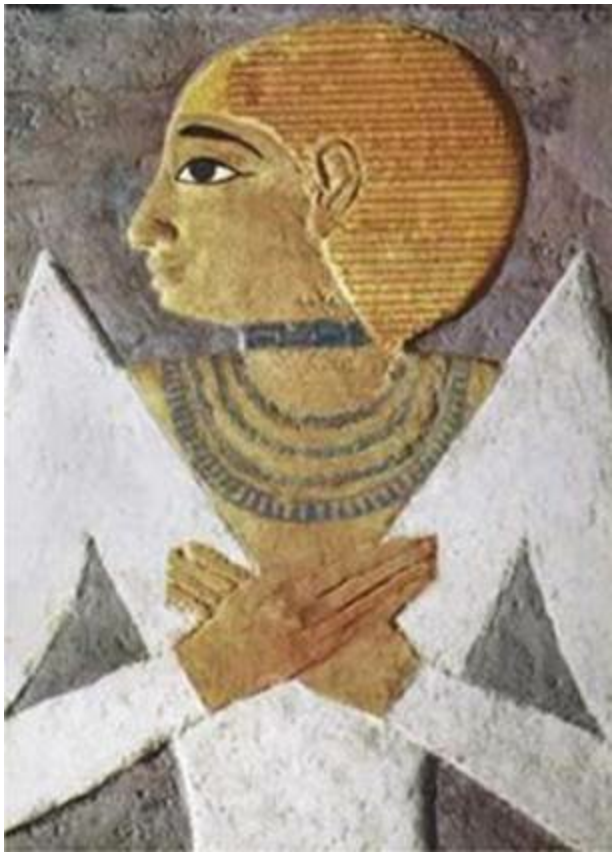
The Egyptian artists were master craftsmen who raised the art of sculpture and painting to a level unequaled in their time, and rivaled in its perfection only by the ancient Greeks and Romans.

Artistic portrayals of the human form in most ancient cultures were of real people. This is logical, as the artists would have had to use the people around them as subjects.

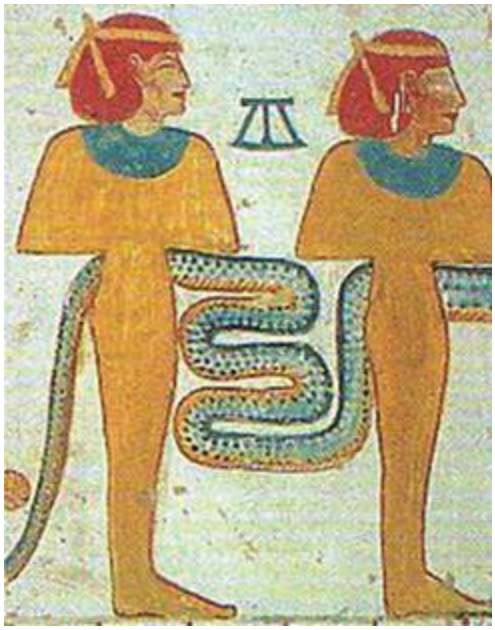
The following pages contain a review of some of the more striking representations of Egyptian art.

They have been selected because they contain racial imagery which allows the viewer to draw conclusions on the race of the subjects portrayed.

This is particularly the case with the stone busts, and the reader is advised to study face shape, nose and lip shape in particular, from which definite conclusions can be drawn on the race of the subject.

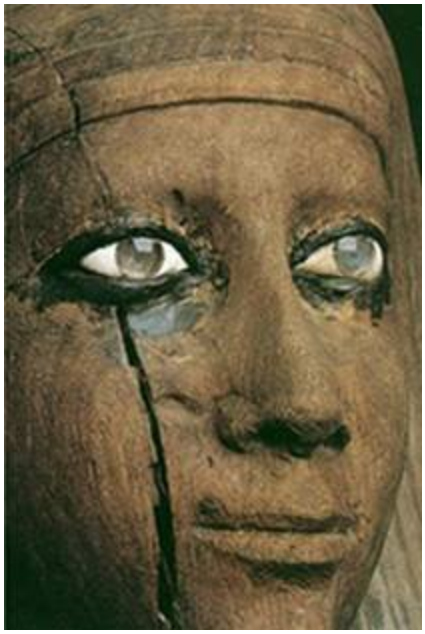


Queen Hetop-Heres II (fourth dynasty), the daughter of Cheops, the builder of the great pyramid, is shown in the colored bas reliefs of her tomb circa 2,600 BC.



Red-haired goddesses, from the tomb of Pharaoh Merneptah, 1213–1204 BC.

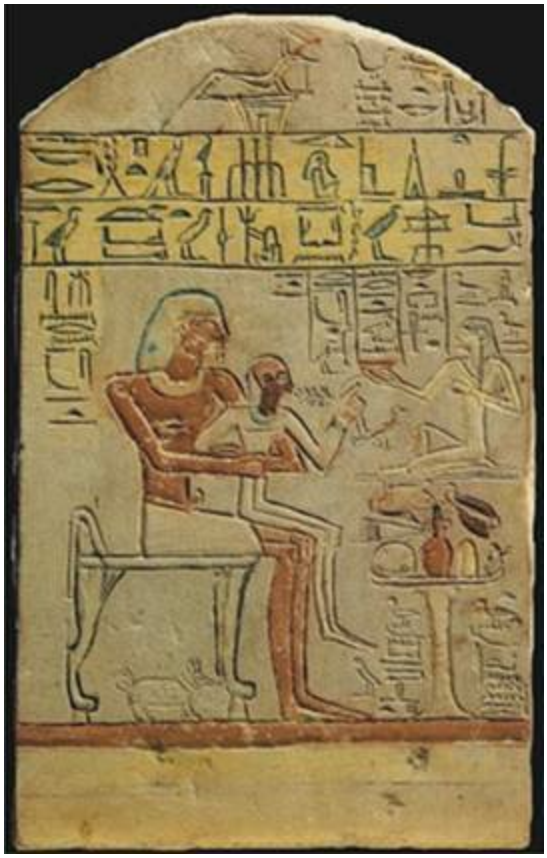
Wooden statue of King Hor (circa 1783–1633 BC), and below two close-up images of the eye inlays.



Egyptian artists commonly used the lapus lazuli semi-precious stone, imported from the north, to portray eye color in their artwork. Hor's eyes are blue or gray, depending upon the angle at which they are viewed. The gray color results from the wood reflecting through the stone.

A bust of an unidentified Egyptian noble lady from the fourth dynasty, around 2600 BC. Note once again the lapus lazuli eye color, and the particularly "modern" dress style.

Coffin from the twelfth dynasty (1976–1847 BC). The Egyptian nobleman Khui, walking his dog. Note his blond hair color. It was a common artistic style in many ancient Mediterranean cultures to portray men with red skins and women with white skins. This was done, presumably to reflect the fact that the men would have been outside working in the fields. This red-skin/white-skin artistic convention can also be seen in early Minoan (Cretan) art and in early Greek and Roman art forms, such as at the Palace of Knossos in Crete and in the Etruscan tombs near Rome.

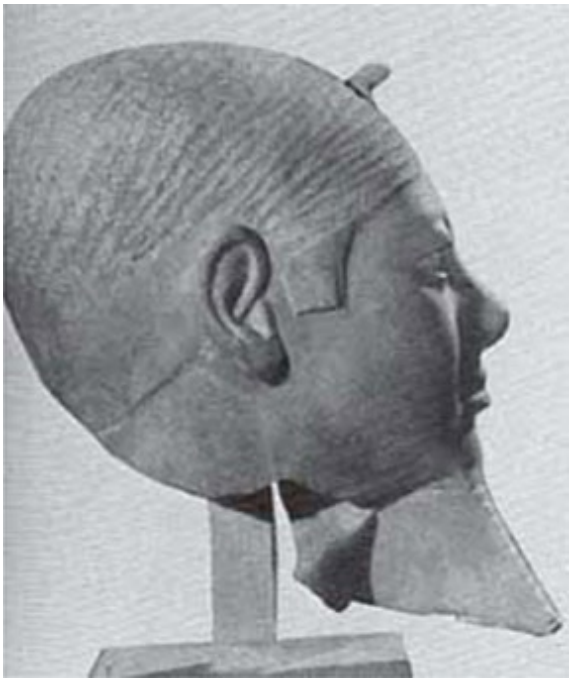


A stela from Abydos, Middle Kingdom (circa 2040–1640 BC). A nobleman named Dedusobek and his son, both portrayed with blond hair.

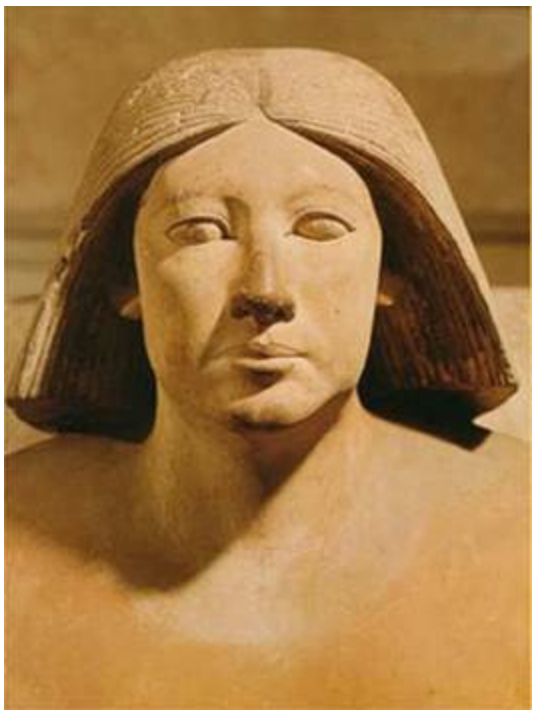
A mural in the tomb of Djehutihotpe, Deir el-Bersha, dating from the Middle Kingdom, 2055–1650 BC. Note once again the figures portrayed with blond hair. This illustration, and others like it, show clearly that there were people of different physical appearances in Egypt by the time of the Middle Kingdom, from when this mural dates.

A mural in the tomb of Ramose (state administrator under Amenophis III and Akhenaten), 1500 BC. Note the females with the blonde- and red-haired ponytails.

Another mural from the tomb of Ramose (state administrator under Amenophis III and Akhenaten), 1500 BC. Note the males with blond hair.



A stone bust of Pharaoh Shepsekaf, last king of the fourth dynasty (2575–2467 BC).



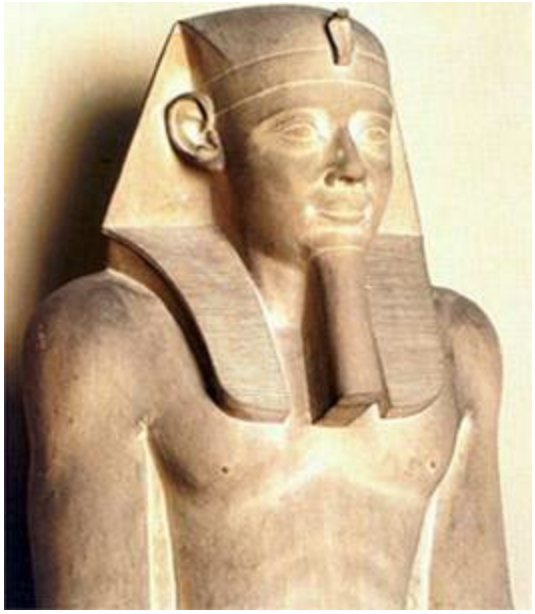
A bust of Ranefer, high priest of Ptah, fifth dynasty. He served under Shepseskaf and was buried at Saqqara.

A bust of Pharaoh Khafre, dating from the fourth dynasty (2575–2467 BC). The famous Sphinx was allegedly modeled after him.

Pharaoh Menkaure and his consort, Khamerernebty II, dating from the fourth dynasty, (2575–2467 BC).

The head of Pharaoh Amenemhet III, twelfth dynasty (1860 BC–1814 BC).

Pharaoh Thutmose III, eighteenth dynasty, (1479–1425 BC).

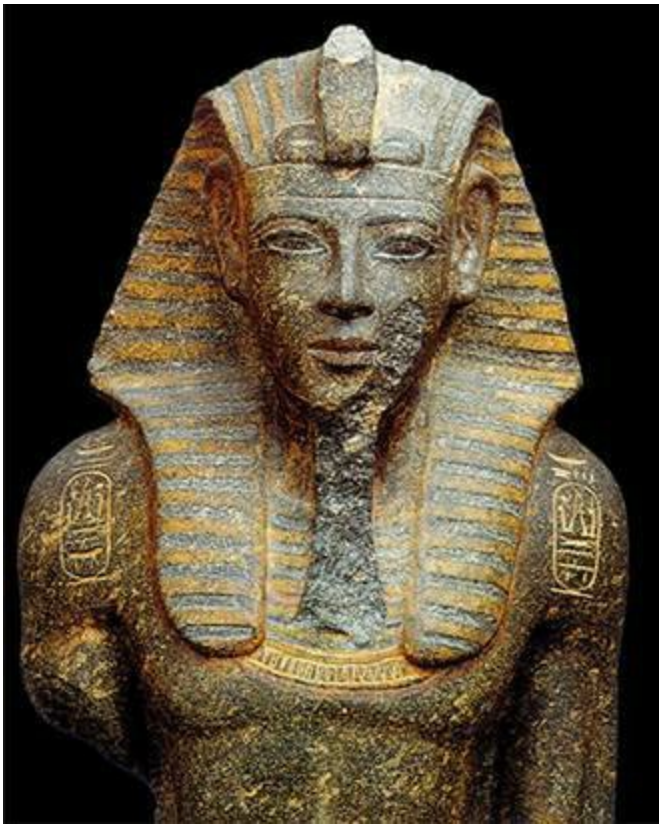


Pharaoh Senusret I (Sesostris I), twelfth dynasty (1971–1926 BC).

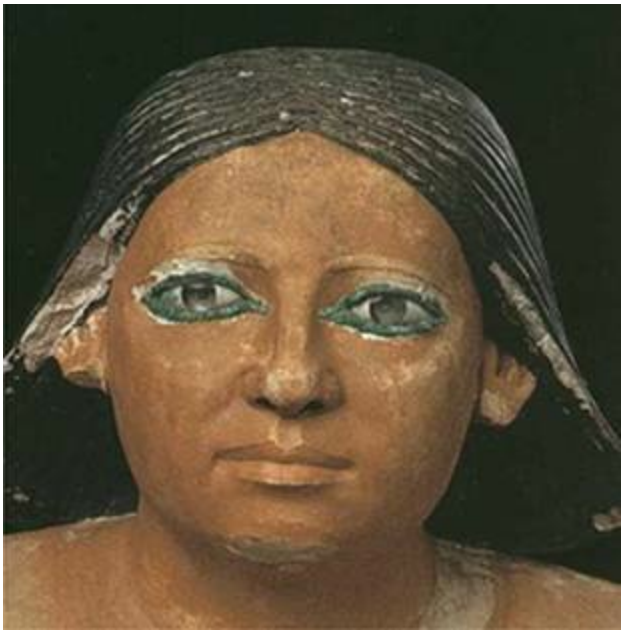
The head of Pharaoh Mentuhotep II, eleventh dynasty (2046 BC–1995 BC).

A statue of the seated scribe Mitri, 2500 BC.

A closeup of the scribe Mitri's face.



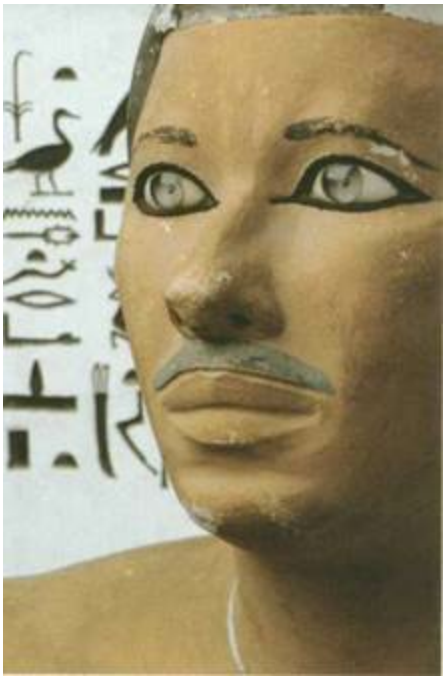
Pharaoh Mer-en-Ptah (Siptah), nineteenth dynasty (1295–1186 BC).



Seated scribe, 2450 BC.

Seated statues of Rahotep and Nofret, nobles from the fourth dynasty, 2686–2613 BC). This sculpture illustrates well the red paint used for male skins, and the white, or flesh-colored paint, used for female skin.

The faces of Rahotep and Nofret viewed from the front.



Rahotep's face, inlaid with lifelike lapus lazuli eyes.

Nofret's face, inlaid with lifelike lapus lazuli eyes.

A closer frontal view of Nofrest's face. This image is of value because it shows that Nofret is wearing a wig (her natural hairline can be seen protruding over her forehead from under the wig's band. Wigs, and negro style wigs, became increasingly common as a fashion accessory, regarded, presumably, as exotic.

A wooden statue of Ka-Aper, chief lector priest, from his tomb at Saqqara, circa 2450BC.

Another view of Ka-Aper's face.

Thutmose III, Sixth Pharaoh, eighteenth dynasty (1479–1425 BC).

Hemiunu, architect of the Great Pyramids of Giza, circa 2600 BC.

Bust of the Queen Nefertiti, 1370–1330 BC, wife of Pharaoh Akhenaten.

A close-up of the famous Nefertiti bust. Remarkably, this bust is often used in Afrocentrist publications and exhibits as an "African queen," with some publications even artificially darkening the skin color.

Chapter 6. Faces of the Dead—Mummies

The works of art of ancient Egypt paint a clear racial portrait of the sorts of people from whom the artists drew their inspiration.

However, the question that can rightly be asked is how do Egyptologists know that the art forms were truly representative of the people they portrayed?

The best answer to this is to compare original Egyptian artworks of pharaohs and others, to their mummies (where available).

A statue presumed to be of Thutmose II, fourth pharaoh, eighteenth dynasty (1493–1479 BC).

The mummy of Thutmose II, fourth pharaoh, eighteenth dynasty (1493–1479 BC). Note the Caucasion hair and its coloring.

A statue of Ramesses II, nineteenth dynasty (1292–1225 BC).

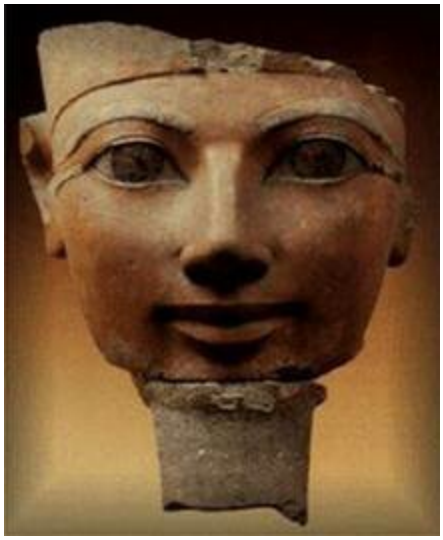
The mummy of Ramesses II, nineteenth dynasty (1292–1225 BC).

Another view of the mummy of Ramesses II, nineteenth dynasty (1292–1225 BC). Forensic tests carried out in France in 1975 showed that red was his natural hair color.

Artwork depicting Ramesses III, second pharaoh, twentieth dynasty (1186–1155 BC).

The mummy of Ramesses III, second pharaoh, twentieth dynasty (1186–1155 BC). Note the hair color and facial plane.

A bust of the female Pharaoh Hatshepsut, fifth pharaoh of the eighteenth dynasty (1509–1458 BC).

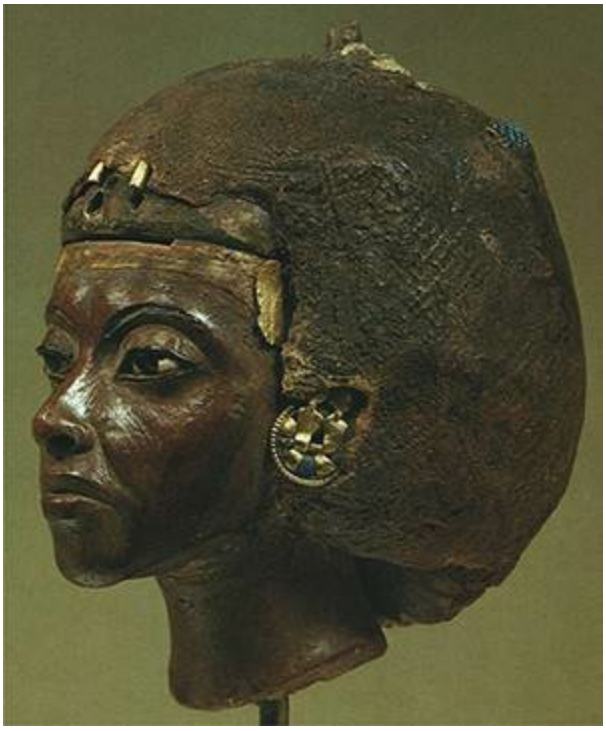


Another bust of the female Pharaoh Hatshepsut, fifth pharaoh of the eighteenth dynasty (1509–1458 BC).

The mummy of the female Pharaoh Hatshepsut, fifth pharaoh of the eighteenth dynasty (1509–1458 BC).

Artwork depicting Pharaoh Seti I, made during his lifetime at the Temple at Abydos, circa 1320 BC.

The mummy of Pharaoh Seti I.



A wooden bust of Queen Tiye (1398 BC–1338 BC), wife of Amenhotep III. This bust is often used by Afrocentrists to claim an African origin for ancient Egypt, but the coloring is merely a darkening of the wood used to make the artwork.

The mummy of Queen Tiye (1398 BC–1338 BC).

Another view of the mummy of Queen Tiye (1398 BC–1338 BC).

Funerary mask of Yuya, Egyptian nobleman from 1400 BC, father of Tiye, the wife of Pharaoh Amenhotep III.

The mummy of Yuya, Egyptian nobleman from 1400 BC, father of Tiye, the wife of Pharaoh Amenhotep III. This is the second most blond mummy in all of Egyptology.

Funerary mask of Thuya, great grandmother of Tutankhamen, circa 1350 BC.

The mummy of Thuya, great grandmother of Tutankhamun, circa 1350 BC. This mummy is the most blonde of all the mummies yet discovered.

Chapter 7. The Nine Bows—the Enemies of Egypt among Tutankhamun's Treasure

By the time of the New Kingdom, the enemies of Egypt had been clearly identified: Africans, or Nubians, from the south, Semites from the east, and other Caucasians (called "Libyans" or "Sea Peoples") from the west and north.

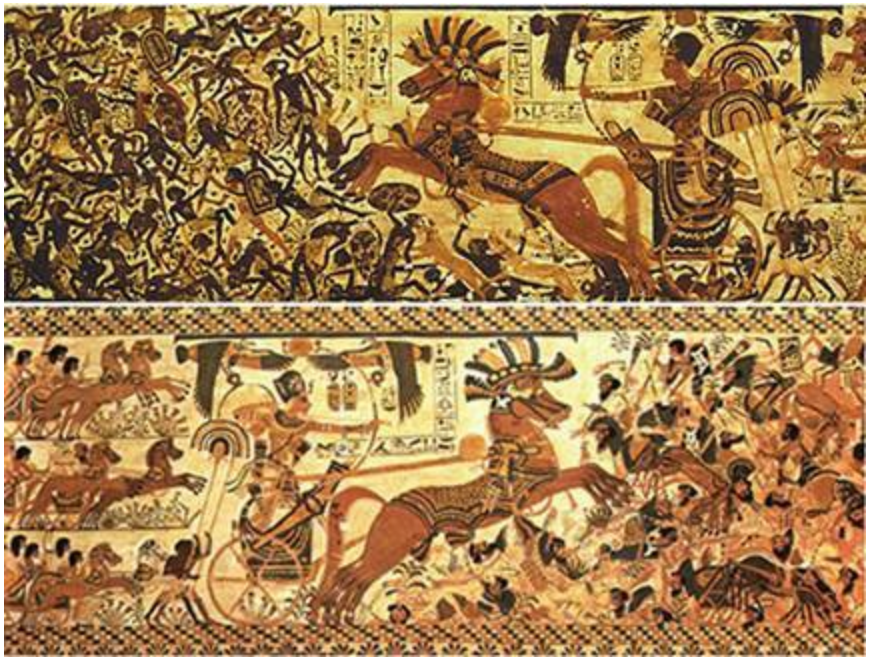
These enemies became known as the "nine bows" and were most often represented as bows which had been bound with string in the center, rendering them unable to be used. Next to these bows were often depictions of these enemies.

While the "nine bows" were often portrayed in Egyptian art going back to the earliest dynasties, it is in the tomb of Pharaoh Tutankhamun that some of the most striking examples can be found.

This is because Tutankhamun's tomb was found almost undisturbed and was the only one never to have been fully looted over the millennia.

Tutankhamun's mummy, 1350 BC, and a modern reconstruction created for a television channel in 2009. The skin and eye coloring was arbitrarily assigned by the creators of the reproduction, although the famous "King Tut" tour which visited many cities around the earth used a model with a much darker skin tone by order of the present-day Egyptian director of antiquities, Zawi Hawass.

The "Hope Chest" found in Tutankhamun's tomb. It is decorated on all sides with images of Tutankhamun in a chariot slaying the enemies of Egypt.



Close-ups of the sides of Tutankhamun's "Hope Chest" showing Semitic and black enemies being defeated. Note at the rear of Tutankhamun's chariot, the black African servants fanning the pharaoh. It was an honored position to be given for anyone, and "bearers of the fan" could expect royal treatment in life and death.

A close-up of the Semites on Tutankhamun's "Hope Chest."

A close-up of Nubians being attacked by dogs (Tutankhamun's "Hope Chest").

Tutankhamun, portrayed as a sphinx, trampling a black African and a Semitic enemy.

Two handles from some of Tutankhamun's walking sticks: a bound Nubian and a bound Semite. The meaning of putting prisoners on the handles of such walking sticks was so that when the pharaoh went for a walk, he would hold in his hand the enemies of Egypt.

Tutankhamun's sandals have bound black and Semitic prisoners inlaid into the soles. When the king walked in these shoes, he would crush the enemies of Egypt underfoot.

From the side of one of Tutankhamun's chariots: a bound Nubian prisoner.

Tutankahmun's "Ecclesiastical Throne" found in his tomb. Note the position of the throne's footrest platform. Below: The footrest of Tutankhamun's "Ecclesiastical Throne" shows a representation of the "nine bows," or enemies of Egypt: assorted Nubian and Semitic tribes.

The point of putting these images on the footrest was that when the pharaoh was on his throne, his feet would rest on the enemies of Egypt.

Chapter 8. Writing on the Wall—Other Races as Portrayed in Egyptian Art

The ancient Egyptians were very clear in their portrayals of racial types.

From the earliest dynasties onward, Egyptian artists went through great effort to racially differentiate themselves from their neighbors, and these images have survived to the present day.

Tile inlays from the mortuary tomb of Ramses III, western Thebes, Medinet Habu, circa 1170 BC. Assorted Semites and a Nubian.

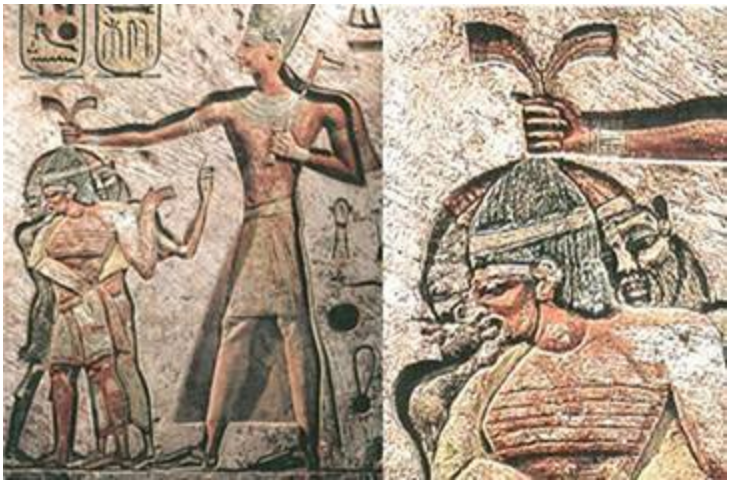
Black Nubian mercenaries, found in the tomb of Mesehti, circa 2000 BC. The Egyptians used Nubians for labor, as slaves, and in their military, as this detachment of archers so clearly shows. At the same time, the Egyptians waged numerous wars against Nubia in the south.

An Egyptian slave market, Middle Kingdom. Black African prisoners readied for sale.

Nubians bringing tribute to the pharaohs, Tomb of Sobekhotep, twelfth dynasty, circa 1850 BC.

Nubians bringing tribute of gold and animal skins to the pharaohs, eighteenth dynasty, tomb of Pharaoh Thutmose IV.

Semites bring tribute, eighteenth dynasty, tomb of Pharaoh Thutmose IV.



A mural from the palace of Ramesses II in Memphis, circa 1279 BC, shows the pharaoh grasping enemies of Egypt by the hair —two Semites and a black Nubian. Alongside: a close-up of the three victims in Ramesses' grasp.

Chapter 9. Nubian Pharaohs—the End of Ancient Egypt

The Afrocentrists claim that there were black pharaohs of Egypt—and of course, there were, but they came at the end of the ancient Egyptian civilization.

The historical record shows that the ancient Egyptians started using Nubians as workers, slaves, and mercenaries during the Old Kingdom, and this practice continued throughout the rest of that civilization's history.

The same course of events took place with their Semitic neighbors, and eventually, between these two outside groups, the original Egyptians were overwhelmed—outbred and miscegenated.

The Afrocentrist claim that these handful of black pharaohs "proves" that ancient Egypt was African in origin is as false as claiming that the United States of America was founded by blacks because it had a half-black president in 2011. The appearance of blacks as pharaohs marks the beginning of the end of ancient Egypt, not its foundation.

This bust of an unknown male, dating from 2500 BC, is remarkable for two reasons: it has lapus lazuli inlaid eyes, and the figure is wearing an Afro-style wig. The fashion of wearing Afro-style wigs became increasingly popular with the passage of time.

An Egyptian wig, on display in the British Museum, London. It dates from 1185 BC (nineteenth dynasty) and tells the tale of the change in racial makeup of Egyptian society. It is made of pure human hair, knotted into a linen cap, an indication of the hair types (and thus races) present in Egypt. On top, blond hair is curled in place with beeswax, while underneath nestles Negroid hair, representing the increasing Nubian, or black, population. The style of the wig accurately reflects the changing racial makeup of Egypt at this time. Within three hundred years of its manufacture, the last whites would be miscegenated out of existence into a mixed-race mass, and a Nubian pharaoh would be on the throne.

Two busts, one of the sons of Pharaoh Khufu, builder of the Great Pyramid at Giza, and one of his wives, recovered from his tomb. The facial shape—and the lips in particular—reveal that this wife was at the very least of mixed-racial heritage. Gradually, as Nubian and Semitic numbers increased, such miscegenation became increasingly common. Today, Egypt has a thoroughly mixed-race population.

The mummy of Maiherperi, circa 1427–1392 BC. (The red line is where the mummy was being CAT scanned.) A Nubian, with the formal title of "Royal Fan-Bearer of the Right Hand Side." He served under Pharaoh Amenhopet IV, eighteenth dynasty. Alongside, a page from his **Book of the Dead** *papyrus from his tomb at Thebes. His mummy reveals his race, which correlates with his image on the* **Book of the Dead** *papyrus. The hair on the mummy was thought to be original but upon close analysis turned out to be a wig which had been glued to his scalp. Many pharaohs had "bearers of the Royal Fans" who were of Nubian origin, another indicator of how Egyptian society steadily absorbed increasing numbers of Africans.*

Shabako (716–702 BC), second ruler of the Egyptian twenty-fifth dynasty. He rose to power after the death of his brother Piye, the Nubian leader who conquered Egypt in 727 BC. By the time of the Nubian conquest, the original Egyptians had vanished into the mixed-race population of Egypt, and the ancient Egyptians were no more.

Taharqa, the last Nubian Pharaoh, twenty-fifth dynasty, 690–664 BC. Taharqa was the last of the four Nubian pharaohs after the black conquest of mixed-race Egypt. His reign came to an end when the Assyrians invaded and crushed the Nubian kingdom. Although the Nubians tried briefly to re-establish their dynasty after Taharqa, they were brushed aside by the Assyrians. Although the twenty-fifth dynasty is supposed to have formally ended the "ancient Egyptian" line, the true Egyptians had long since vanished and it had been many centuries prior to Tarharqa that there had been any ruler who had much in common with the earlier dynasties. Alongside, a bust of Tarharqa from his tomb at Nuri in the Sudan.

Chapter 10. Carved in Stone—Egyptian Writings about Their Enemies

The ancient Egyptians left many written references to the black population in Nubia and in their own country. In fact, at one point, their writings record a law that forbade blacks from entering Egypt at all.

An overview of these written inscriptions is highly worthwhile and devastates Afrocentrist claims that the civilization was African in origin.

The most complete record and translation of these scripts was undertaken by Professor James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago in his work, *History of Egypt, from the Earliest Times to the Persian Conquest,* Second Edition, 1909.

An inscription that was written by Count Uni, governor of the South, and an official of the Old Kingdom, reads as follows: "His majesty made war on the Semitic Sand-Dwellers and his majesty made an army of many ten thousands: in the entire South . . . among the Irthet blacks, the Mazoi blacks, the Yam blacks, among the Wawat blacks, among the Kau blacks, and in the land of Temeh."

This is an example of an Old Kingdom (2980–2475 BC) pharaoh using thousands of blacks as mercenaries. The army was sent into southern Palestine and "returned in safety after it had hacked up the land of the Sand-Dwellers. His majesty sent me to dig five canals in the South, and to make three cargo-boats and four row boats of Acacia wood of Wawat.

"Then the black chiefs of Irthet, Waway, Yam, and Mazoi drew timber therefore, and I did the whole in only one year. The pharaoh came to inspect this work and at the coming of the king himself, standing behind the hill country, while the chiefs of Mazoi, Irthet, and Wawat did obeisance and gave great praise."

This writing shows very clearly the use of blacks as labor, and illustrates how they were slowly but surely drawn into Egyptian society.

A sandstone stela found in the sanctuary of Wadi Halfa contains an account of the Nubian expedition of Pharaoh Sesostris I, which carried this king's wars to their southernmost limits.

At the top of this stela there is a relief showing Sesostris I standing facing the Lord of Thebes, who says: "I have brought for thee all countries which are in Nubia, beneath thy feet."

The inscription of Prince Amenim, which is carved into the stone in the doorway of his cliff-tomb in Benihasin, describes the black lands as "vile."

It reads as follows "I passed Kush sailing southward . . . then his majesty returned in safety having overthrown his enemies in Kush the vile."

The inscription on the stela of Sihathor, an "Assistant Treasurer," is now in the British Museum, and reads as follows: "I reached Nubia of the blacks . . . I forced the Nubian chiefs to wash gold."

The final conquest of Nubia was attained by Sesostris III in 1840 BC. This king conducted four

campaigns against the blacks and erected several forts at strategic points, making Nubia a permanent colony of Egypt.

The first Semneh stela inscription recounting the subjugation of Nubia by Sesostris III reads as follows: "Southern boundary, made in the year 8, under the majesty of the king of Upper and Lower Egypt, Sesostris III . . . in order to prevent that any black should cross it, by water or by land, with a ship, or any herds of the blacks; except a black who shall come to do trading in Iken, or with a commission. Every good thing shall be done with them but without allowing a ship of the blacks to pass by Heh, going downstream, forever."

The inscription of Ahmose reads: "Now after his majesty had slain the Semites, he ascended the river . . . to destroy the Nubian Troglodytes; his majesty made a great slaughter among them."

The Tombos Stela of Thutmose I reads: "He hath overthrown the chief of the Nubians; the black is helpless, defenseless, in his grasp. He hath united the boundaries of his two sides, there is not a remnant among the curly-haired, who came to attack; there is not a single survivor among them . . . They fall by the sword . . . the fragments cut from them are too much for the birds."

In the annals of the great warrior king, Thutmose III, at the sixth Karnak pylon, there is a list that contains no less than 115 of the names of the towns and districts of the conquered Nubian regions.

Another pylon at Karnak contains references to about four hundred towns, districts, and countries conquered in Nubia. Inscribed on one of the tablets is the famous *Hymn of Victory* which reads as follows: I have bound together the Nubian Troglodytes by the tens of thousands. The northerners by hundreds of thousands as prisoners."

Another remarkable inscription is to be found on the Semneh stela of Amenhotep III, which is also in the British Museum in London.

It reads as follows: "List of the captivity which his majesty took in the land of Ibbet the wretched.

List of Prisoners and Killed

Living blacks 150 heads

Archers 110 heads

Female blacks 250 heads

Servants of the blacks 55 heads

Their children 175 heads

Total 740 heads

Hands thereof 312

United with the living heads 1,052."

The Border Stela erected by Sesostris III which forbade blacks from entering Egypt, twelfth dynasty, c. 1860 BC.

Chapter 11. DNA—the Truth Leaks Out

From the evidence already reviewed, the true course of events in Egyptian racial history has become apparent. Ancient Egypt started out as a largely white Caucasian society, which over a period of time, absorbed increasing amounts of Semitic and Nubian elements.

Does the genetic evidence back up the historical record? In a word: yes.

One of the first DNA studies of modern Egypt was conducted by G. Lucotte et. al, and published in the *American Journal of Physical Anthropology,* Volume 121, Issue 1, Pages 63–66, in April 2003.

This study, of Y-Chromosomes (that part of the DNA inherited directly through the male line) from the Nile River Valley, found that present-day Egyptian male lines are of thoroughly mixed-racial origin.

In particular, the study found that the three most common Y Chromosomes in present-day Egyptians were haplotype V (39.4%), haplotype XI (18.9%), and haplotype IV (13.9%).

"Haplotype V is a characteristic Arab haplotype, with a northern geographic distribution in Egypt in the Nile River Valley. Haplotype IV, characteristic of sub-Saharan populations, shows a southern geographic distribution in Egypt," the study reported.

The review also showed that there was a marked gradient toward the sub-Saharan haplotype the further south in Egypt one progressed—an occurrence which is perfectly explicable given the proximity to the Sudan (Nubia).

The study also expanded on the Semitic input into the male line in present-day Egypt as follows: "Concerning less frequent Y haplotypes in Egypt, haplotype VIII is characteristic of Semitic populations, originating in the Near East. For example (Lucotte et al, 1996), the frequency of haplotype VIII is 26.2% among North African Jews (where it represents the majority haplotype) and 77.5% among Jews from the island of Djerba (Tunisia), reaching 85.1% among Oriental (from Iraq, Iran, and Syria) Jews. Similarly, haplotype VII had a general geographical distribution fairly identical to that of haplotype VIII (which it often accompanies as a secondary haplotype)."

The study also found haplotype VII in present-day Egyptians.

The study said: "Haplotype VII distinguishes itself by increased preponderance north of the Mediterranean and in Eastern Europe."

In addition, the study also found traces of haplotype XV, which it described as follows: "Haplotype XV is the most widespread Y haplotype in western Europe, where its frequency decreases from west to east."

The study estimated the haplotype XV input to be of the order of 5.5 percent—a surprisingly large amount given the high degree of racial change to which Egypt has been subjected.#

Tutankhamun's Male Lineage DNA is a 99.6 percent match with western European Y Chromosomes

Unintentionally leaked DNA results from a television documentary on the genetic testing of Egyptian pharaoh Tutankhamun revealed that his paternal lineage is a 99.6 percent match with western European Y-chromosomes.

The DNA test results were inadvertently revealed on a *Discovery Channel* TV documentary "King Tut Unwrapped," filmed with the permission of the secretary general of the Egyptian Supreme Council of Antiquities, Zahi Hawass. He had previously announced that he would not release the racial DNA results of Egyptian mummies.

On the *Discovery Channel* broadcast, which can be seen on the *Discovery Channel* website or on YouTube, at approximately 1:53 into the video, the camera pans over a printout of DNA test results from Tutankhamun's paternal line.

The printout is of Short Tandem Repeats (STRs), which are repeated DNA sequences whose characteristics make them especially suitable for human identification. These STR values shown in the video are for 17 markers, and are as follows:

DYS 19 – 14 (? not clear)

DYS 385a – 11

DYS 385b – 14

DYS 389i – 13

DYS 389ii – 30

DYS 390 – 24

DYS 391 – 11

DYS 392 – 13

DYS 393 – 13

DYS 437 – 14 (? not clear)

DYS 438 – 12

DYS 439 – 10

DYS 448 – 19

DYS 456 – 15

DYS 458 – 16

DYS 635 – 23

YGATAH4 – 11

When these results are run through a haplogroup identification tool, known as a Haplogroup Predictor, a 99.6 percent fit with the R1b haplogroup is revealed.

The significance is that R1b is the most common Y chromosome haplogroup in Europe reaching its highest concentrations in Ireland, Scotland, western England, and the European Atlantic seaboard.

It is one of the most common European haplogroups, and a sure indication that Tutankhamun's paternal line was of the same stock as much of Europe.

Anthropological Evidence Supports DNA Evidence

Finally, the course of racial developments in Egyptian history has been backed by anthropological research.

The British anthropologist G.M. Morant produced a comprehensive study of Egyptian skulls from commoner and royal graves from all parts of the Egyptian lands and times.

His conclusions were that the majority of the population of Lower Egypt—that is in the northern part of the country—were members of the Mediterranean white subrace. In the south (or Upper Egypt) this population pattern was repeated but showed a certain percentage of black admixture (reflecting the proximity of the Nubian settlement).

Significantly, Morant found that with the passage of time, the differentiation in skull types between Upper and Lower Egypt became less and less distinct, until ultimately they became indistinguishable—the surest sign of the absorption of the white subrace into the growing nonwhite mass (*Race,* John R. Baker, Oxford University Press, 1974, page 519).#

Chapter 12. Conclusion

The artistic, mummy, and DNA evidence all add up to build a firm case which supports Petrie's original assessment of the racial origin of ancient Egypt.

The evidence clearly shows a number of stages in the development of ancient Egypt:

1. The initial population appeared to be original white Mediterranean stock;

2. Around the year 3300 BC, invaders from the north, either the descendants of those who fled the Black Sea or from Mesopotamia, entered Egypt and within a short time established unity and the first dynasties.

3. These people were of European stock, as evidenced by their hair color and DNA.

4. It is highly possible that the link between the ancient pharaonic line and the sun god Ra was established due to the red or blond hair so prevalent in the early pharaohs and which can be seen in their well-preserved mummies.

The story of Egypt in statues: Pharaoh Tuthmosis III, circa 1450 BC, and the last "pharaoh," Taharqa, 664 BC.

5. Over the course of time, increasing numbers of Semites from the East entered Egypt, and eventually became so numerous that they were able to seize control of large parts of Egypt.

6. In addition, the Egyptians imported large numbers of Semites for use as labor and as slaves.

7. Simultaneously, the ancient Egyptians conquered the sub-Saharan Africans present in Nubia (the Sudan) and, despite some pharaohs' efforts to keep them out, the Africans entered Egyptian society as laborers, slaves, and mercenaries.

8. Eventually, some of these Nubians and Semites rose to positions of authority within Egypt, and a large degree of racial miscegenation took place.

9. By the end of the New Kingdom, hardly any of the original white Egyptian population remained. In their place was a large mixed-race mass, which fell easy prey to a Nubian invasion.

10. It was from the time of this Nubian invasion that the "black pharaohs" date, although it is important to note that Nubians and Semites had been present in large numbers for a considerable period of time before the Nubian conquest.

11. The advent of the Nubian pharaohs therefore marks the collapse, not the foundation, of ancient Egypt.

12. To claim that ancient Egypt was black in origin is tantamount to claiming that the cities of Detroit or Washington DC in the US were founded by blacks "because their present-day populations are majority black and they have black mayors."

Ancient Egypt is possibly one of the clearest-cut cases of the iron law of nature which says that if a society which has produced a particular civilization stays intact as a racially homogeneous unit, then that civilization remains active.

If, however, the society within any particular area changes its racial makeup—through invasion, immigration, or decline in numbers—then the civilization which that society has produced will disappear with them, to be replaced by a new civilization reflecting the new inhabitants of that territory.

The lesson of Egypt is plain to see, and all white nations of the world would do well to learn from this ancient example—otherwise the fate of present-day Egypt awaits them as well.

Egypt: Same country, different people. Above left: The white pharaoh, Queen Nefertiti, circa 1350 BC; Above center: The effects of racial mixing are clearly to be seen on the face of this coffin portrait of a Roman lady in Hawara, Egypt, 100 AD; Above right: The mixed-race Egyptian, Anwar Sadat, president of Egypt in the twentieth century. Nefertiti ruled over an advanced civilization; Sadat ruled over a third world country. The reason for the difference in cultures between Nefertiti's Egypt and Sadat's Egypt was that the Egyptian people had changed.